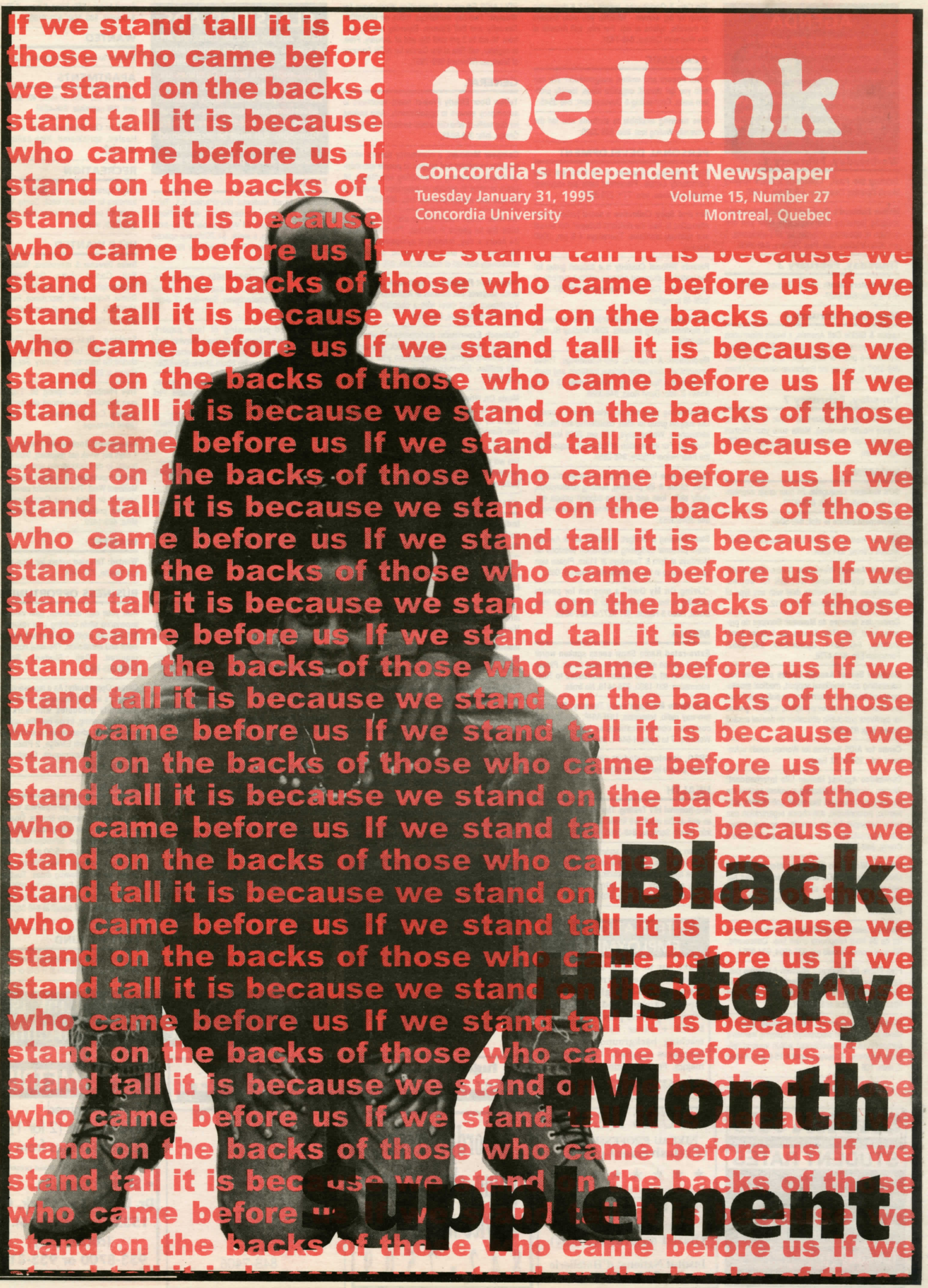
the Link

Concordia's Independent Newspaper

Tuesday January 31, 1995 — Volume 15, Number 27

Concordia University — Montreal, Quebec



Black History Month Supplement

photo by Justin Rochefort

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Wednesday, February 1

Orating the Past, Concordia's Black History Month Opening Ceremony. 4-5:30 pm, H-937.

Mother Hubbard's Cupboard general information meeting featuring free vegetable stew and discussion of upcoming activities for all participants. 5 pm, 2090 Mackay. Info: Peer Helpers, 848-2859.

Thursday, February 2

Black History Month Film & Discussion. 4-7 pm, H-419. Info: 848-3527.

Monday, February 6

Lupus & Sickle Cell Anemia, a health information seminar presented as a part of Black History Month. 4–6 pm. For information and location, call 848-3527 or drop by the Caribbean Students' Union office in H-508-1.

Tuesday, February 7

Free Tetanus Immunization Clinic at SGW and Loyola Health Services. Make sure your tetanus immunization is updated every 10 years. FREE. 9:30-11 am.

WOMEN

SOS Violence conjugale. 24 hour crisis intervention and shelter referral. 873-9010.

Mouvement contre le viol: 842-5040.

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Techniques to help women deal with any type of aggression. To register call: 284-1212.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

Montreal Sexual Assault Centre provides free counselling and emotional support, medical assessment and treatment, information on police and court procedures, court accompaniment, support groups for survivors and public education on sexual assault issues. Info: 934-4504.

Centre for AIDS Services for Women needs volunteers. Info: 954-0170, Basia.

Committee Against Human Life International: Women interested in planning a protest against the Montreal conference of this racist, anti-Muslim, anti-semitic, homophobic, anti-choice organization can leave messages for the committee against Human Life International at the Concordia Women's Centre, 848-7431.

Minority Women in Academe: information sessions conducted by Dr. Shahrzad Mojab about her research project of the same name.Sessions also offer support for minority women. Info: Dr. Mojab, 848-2270.

Montreal Sexual Assault Centre needs volunteers for its 24 hour telephone crisis line. Concerned, bilingual women should call 934-4504, 934-9354.

Free Films for Women / Wimmin / Womyn presented by the Concordia Women's Centre on Monday nights this semester. For dates, times and titles call the Centre at 848-7431.

Women's Spirituality: Irrepressible Spirit A series of videos and discussions exploring women's perspectives and experiences within various religious traditions. Tuesdays from 4:15-6 pm, Annex Z, room 105.

Big Gals & Goddesses, wanna talk? A discussion group for big women - Whether you wear dresses or overalls, nylons or not. For info, call Anuska at the Women's Centre: 848-7431.

ACADEMIC

Term Papers and written assignments? We can help you get started, organize ideas, identify problem areas. Counselling & Development: 848-3545.

Free tutoring available to students who fail the University Writing test. Info: 848-2320.

PERSONAL DEVELOPMENT

Sign-language courses at the Montreal Deaf Community Centre. Placement tests are required. 65 de Castelnau. Info: TTY: 279-8535.

Sex and Spirit Collective a social justice group attempting to heal the divisions between our sexual and spiritual identities. Thursdays 4-6 pm, 2090 Mackay.

Parents Without Custody is a support group for separated or divorced parents without custody of their children. Call Nancy Montgomery at 937-5351 local 48 to register.

Peer Helpers is a free, confidential listening service of students helping students. 2090 Mackay St. Info: 848-2859.

Meditation: A Tool For Self-Knowledge. These sessions will draw upon various traditions and each will include a "quiet sitting". Wednesdays 12-1 pm, Annex Z. Info: Daryl Ross, 848-3585.

Questioning your sexual orientation? Coming Out support group for men, confidential and friendly atmosphere. Wednesdays, 7:30 pm, 2090 Mackay, Room 02. For information or individual support call the Peer Helper Centre, 848-2859.

Sign up now for workshops on communication skills, career & life planning, building relationships, study skills, loss and grieving support groups etc. For information, call Counselling & Development, 848-3545/3555.

Start Keeping a Budget: Financial Aid & Awards offers personal budgeting information sessions on Mondays at 3pm & Tuesdays at 11am. Please sign up in advance in the Financial Aid office LB -085.

"Living On My Own" a program for people planning to live on their own for the first time. Info: Bruce, Head & Hands: 481-0277 or 481-3643.

MEDIA

Extra-rated Radio Show seeks spoken word/ poetry/ opinion submissions to read on air. Please drop them off at the station addressed to Rae. Information: 931-1880, 933-1418. No limits.

Ham Radio Meetings every Tuesday. Personal two-way radio, television, UHF/VHF, satellite and computer communications by ham radio. All Welcome. 7 to 9 pm, H-644-1. Info: 848-7474.

CRSG, downtown student radio station seeks groovy people for all kinds of jobs. 848-7401.

HEALTH

Non-Nominal HIV Testing. The request for the test as well as the result are known only to your doctor. Info: Health Services, 848-3565, 848-3575.

Women and safer sex: A series of two-hour workshops to explore some of the issues that affect our choices about safer sex, including self-esteem, sexuality, and body image. Info: Leah or Diana, Concordia Women's Centre, 848-7431.

HIV / AIDS Eduction / Prevention Workshops for Women: Two-day workshops focus on HIV/AIDS, Sexuality and Self Esteem. Saturday and Sunday from 10 am to 3 pm until the end of January. Free. to register, call Rita at the Centre for AIDS Services of Montreal (Women) 989-7997.

GENERAL

Yellow Door Elderly Project needs volunteers to accompany seniors to appointments. Also looking for dog walkers who can assist seniors in the McGill Ghetto. Info: 398-6243.

Compeer Montreal, a community service which provides friendship and support to people with mental health problems, is recruiting volunteers 18 years or older to provide re-integration services to persons with mental illnesses. Info: 489-1007.

Tel-Aide needs volunteers to staff its telephone crisis line for people in distress. The line operates 24 hours a day, lending a sympathetic ear to Montrealers who are lonely, abused, out of work, emotionally scarred or suicidal. Info: 935-1105.

Prison Visit Program: An eight-week program , in which students visit inmates at Archambault Prison. Volunteers must meet with a chaplain ahead of time. Info: Peter Coté, 848-3586.

Outreach Experience: participants will work with children, teens, the poor or the sick. The activity and amount of time will depend on your interests and abilities. Information: Michelina Bertone SSA, 848-3591.

Meals On Wheels Program is seeking volunteers to assist in preparing and delivering home cooked meals for seniors living independently at home. Info: Rona 937-9471 (155)

Care to listen to those who need to talk? Shalom line will be accepting new volunteers into their winter training program which starts in February Call Suzanne Herscovitch at 735-3541, ext. 3380.

STUDENT CLUBS

Indigenous Peoples International, a native solidarity group on campus meets every Wednesday, 7 pm, P-203. Info: 848-7443.

Concordia Queer Collective holds weekly meetings on Fridays at 5:30 pm in P-102. Information: 848-7414

Latin American Students Organization invites all interested students to visit their offices. 2010 Mackay, Rm. 02. Info: 848-3532.

International Socialists Students' Association If you'd like to become a member, or want information about meetings, actions, etc. Contact: 521-1983.

Caribbean Students' Union is looking for volunteers for their upcoming fashion show. All welcome. Info: Lavern or Sharon, H-508-1; 848-3527.

Concordia Outdoors Club's new office hours are Fridays between 1:30 pm and 3:30 pm.

Concordia Chemistry & Biochemistry Students Assoc. is back and invites students to take advantage of its many new services. 2020 Mackay,Rm. 306 or call 848-7417.

Interested in paganism & witchcraft? Concordia Pagan Society is looking for new members. Come check us out every Monday night 9pm in the Hive.

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CLASSIFIED ADS

Rates: 20¢ per word for Concordia Arts & Science and Fine Arts undergraduate students; 25¢ per word for all others (plus applicable taxes). Deadlines are 4pm Friday for Tuesday issues, 4pm Wednesday for Friday issues. Classified advertising must be purchased in our offices in room H-649. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by full payment. We do NOT take classified ads by phone, fax, or mail.

TYPING

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WANTED

Wanted to buy: used computer. Pager, 936-7228.

APARTMENTS

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Lofts in Old Montreal, close to Metro Victoria. Heated, sprinklered, high ceilings, low rent. 861-3787.

RECREATION

Cuba Spring Break only $685! Airfare, visa, hotel, transfers to hotel and back. Sunny Varadero. 2 per room. 10 universities invited, Feb. 19-26. Bookings, 935-6029, 989-1017.

HELP WANTED

Swim Director & Instructors, Waterski, Windsurf, Sail, Canoe, Judo, Gymnastics, Tennis, Photography, Archery, Art, Pottery, Beadmaking, Drama, Keyboardist, Jazz dance. Fax resume (514) 481-7863, Pripstein's Camp 5253 Decarie #333, Montreal H3W 3C3.

Seeking first-generation Canadians for Documentary Television Project. Both parents should be from same country. For information, call Hanna at 528-0759.

Tree Planting: BC Spring '95. Experienced foreman seeking experienced planters or dedicated rookies. Call Joe weekdays 12-5pm. 278-4645, Leave message.

Accountant/ Bookkeeper needed. Part-time, 3 to 4 days per week (as required), 9:00 to 5:00 (flexible hours) to do bookkeeping and accounting, manual and computerized in a small accounting office in Montreal West. The successful candidate must be a second or third year Commerce-Accounting student, preferably from the Loyola campus. Call Mike: 489-1429.

WANTED

Wanted: Talented writers for short essays. Please call Valerie, 737-7410.

BUSINESS OPPORTUNITIES

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GENERAL

Graduate Student get-togethers with the Dean of the School of Graduate Studies. Dean Martin Kusy would like to meet with graduate students this year on an informal basis. Sessions have been arranged for this purpose from 5:30 pm to 7:00 pm at our Graduate Administration Offices, 2145 Mackay Street, on the following dates: Tuesday, January 31, 1995; Monday, February 13, 1995. Our space is limited. Please reserve one of the above dates by contacting Ms. Kali Sakell at 848-3803. We look forward to seeing you.

LOST & FOUND

Lost: black hat/ toque lost on January 17. If found, please return to Mitchell at H-649 or call 484-6202.

A classified ad in the Link is still one of life's great bargains.

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Urge U.S. to end Cuba embargo, group tells Chrétien

by Robert Meynell

Cuban advocacy groups want Prime Minister Jean Chrétien to make sure the U.S. embargo on Cuba is on the agenda when U.S. president Bill Clinton visits Ottawa in February.

The Carrefour Culture de l'Amitié Québec-Cuba (CCAQC) has sent a letter to Chrétien asking him to emphasize Canada's right to trade with Cuba without U.S. interference, and to persuade Clinton to end his economic embargo on the island.

The group also wants Chrétien come out against a U.S. act which it says meddles with Canada's affairs. The Torricelli Act, passed in the fall of 1992, is designed to coerce foreign nations into adhering to America's trade embargo of Cuba, according to Alberto Rio, a Cuban Trade Commissioner in Montreal.

It achieves this by making it illegal for foreign subsidiaries of American companies to trade with Cuba, and by restricting access of ships to U.S. ports that docked in Cuba. Under the act, a ship must wait 180 days before docking in the U.S. if it has landed in a Cuban port.

"This is illegal," said Arnold August, vice-president of the Executive Council of CCAQC. "According to the laws of international trade, companies must follow the laws of the country they are in."

August also pointed out that the act hurts Cuba in the worst possible departments.

"Ninety per cent of the imports affected by the Torricelli Act are food and medical equipment," said August. "They are trying to starve the Cuban people into submission."

He points out that most American companies in Canada have shown their support for Cuba by ignoring the provisions of the Act.

Although the Canadian government has never asked the United States to annul the Act, it has stated that the Act is illegal and in conflict with international law.

Historically, Canada has tried to adopt an independent position toward Cuba.

Prime Minister John Diefenbaker maintained diplomatic ties with Cuba following the overthrow of the Fulgencio Batista dictatorship in 1959. Despite pressure from the United States to tow the anti-communist line, Diefenbaker chose defiance.

He set a precedent of autonomous foreign relations with regard to Cuba, which was followed by later Canadian prime ministers.

Auguste said that the U.S. no longer has any reason to blockade Cuba, which has committed itself to becoming a democracy.

He pointed out that Cuba now has free elections, and that its parliament has just passed a bill called "Cuban Democracy Act to Promote a Peaceful Transition to Democracy Through the Application of Appropriate Pressure on the Urban Government and Support for the Cuban People."

Trade Commissioner Rio added that Cuba has lost Russia and the Eastern bloc countries as trade allies, once America's arch-enemies. He believes that the U.S. is only interested in unconditional control over Cuba.

"They have no reason for the blockade. The Soviet Union has collapsed, and there are no more Cuban guerillas in Angola or Nicaragua...We just want to govern our country," he said.

Rio added that the U.S. is missing out on a new market, but stated that "70 U.S. companies in Canada have gone down to Cuba to start moving the ball."

The CCAQC is asking individuals, unions, student associations and other organizations to show their support for Cuba and the sovereignty of Canada in international affairs by writing to Prime Minister Chrétien, and asking him to publicly condemn the Torricelli Act when Clinton visits.

Briefly...

Employees Unifying

Employees of Concordia's student association might not lose their union after all.

Members of the Employees Union (CUSAEU) decided to keep their union alive and to elect a new executive in the near future, at an informal meeting last week.

Union members also resolved to take control of union dues which are deducted from their paycheques each week. The funds have been sitting idle in an account for nearly a year at the Concordia Student Union (CSU).

The Employees Union has been without an executive since its president resigned last December. Without leadership and low awareness among employees about the union, the CSU called in a representative of the Quebec Labour Board to determine if the union still had the support of half of its employees.

If it doesn't have majority support, the union will be disbanded.

A representative from the Confederation of National Trade Unions also (CNTU) attended the meeting to talk about union responsibilities.

He stressed the importance of renegotiations of the collective agreement which officially expired December 31. One of the founders of the union, Mike Ryan, also came to talk about its importance and the original reasons for its birth.

"It was started to ensure that employee's would not be affected by the high turnover rate (each year) in student government," he said.

Although their meeting reached quorum and talks began, the union still has no official union-member representation, and no concrete decisions have been made.

Union members will be planning another meeting soon to elect a president, vice-president, treasurer and secretary, and talk further about renegotiating and renewing their contract.

—Ingrid Hein

In Memoriam

The Concordia community mourns the loss of Mary Tarlton, a longtime employee in the office of the registrar, who passed away last Saturday at age 49, in the Queen Elizabeth hospital.

Family members say that her death resulted from complications related to streptococcus A, a common bacterium that can be life threatening in certain cases.

Her husband Bernard Rees, daughter Daniela Alexandra, and stepson Owen are mourning her loss.

A graduate of Concordia, B.A. '79, Mary Tarlton joined Sir George Williams University in '63 as a secretary in the Records Office. At the time of her death she was the Supervisor of Records Operations.

Her funeral will be held at St. Philip's Anglican Church, on the corner of Sherbrooke Street West and Brock Avenue in Montreal West, Wednesday Febuary first at 11:00 a.m.

Family and friends will be meeting after the funeral in the Loyola Faculty Club. There will be no visitation before the service.

All locations of the Office of the registrar will be closed on Wednesday, February 1 to allow friends and colleagues to attend her funeral.

Promoting literacy in the developing world

by Deana Beltsis

Canada has one of the highest literacy rates in the world, but for millions in developing countries the joys of reading are an impossible dream.

One Canadian organization, though, is dedicated to empowering people in those countries by improving the literacy rate.

The Canadian Organization of Development through Education (CODE) is a non-governmental, non-profit organization which provides resources to increase the knowledge people need to care for their families, learn job-skills and become self sufficient.

Volunteer-founded in 1959, CODE is the largest book selling agency in Canada. It has promoted the importance of literacy to developing countries throughout the world.

"It is an organization developed on the premise that development begins with literacy," said Heather Blackmore, Executive Co-ordinator for CODE. "In order to ensure heath conditions and economic growth, a firm foundation of education must be established."

Each year CODE ships nearly 600,000 books free of charge to countries in Eastern Africa, West Africa, South Africa and the Caribbean. The books are donated by publishers, universities, businesses and foundations.

Recipient organizations choose books from up-to-date lists that permit teachers and educators to select the most appropriate materials for their use. The books are then shipped to over 15 developing nations .

"Illiteracy keeps people trapped in a world of poverty, famine, disease, and unemployment," said Blackmore. "By supplying books, paper and funds for special projects, CODE has had a tremendous impact on improving millions of lives."

Florrie Dalglish, Administration Clerk at the International Book Bank, an affiliate of CODE, praises the organization's cultural sensitivity. Many Western-centric books are screened out.

"CODE has a strong respect for culture," she said. "Books that explore moral issues, teenage dating for example, may produce a negative impact."

According to CODE's annual review, an estimated 15 million people have benefitted from its programs. "This is a worthwhile achievement, but millions more must be reached," Blackmore said.

CODE's development programs consist of 65 projects. Some are on a national scope while others focused on neglected rural communities. A few of these programs involve supplying books to libraries in refugee camps and other remote regions, creating local publishing of books and magazines reflecting national cultures, and training for teachers, booksellers, librarians and editors.

CODE also provides paper to classrooms and publishers with entrepreneurial spirit but no material resources.

According to a recent newsletter released by CODE, 181,000 copies of 47 different booklets were produced by an independent publishing company set up by CODE a few years ago.

"We've even introduced desktop publishing to countries all over Africa," said Blackmore.

This year CODE supported 15 nations with its development programs and placed 504,194 books into the hands of readers. In 1993-94 CODE delivered educational materials valued at $7.4 million and invested $1.5 million in its book program.

"Books are the main ingredient in literacy," Blackmore said, "They represent hope for all future in which developing countries can grow, thrive and contribute to the world community."

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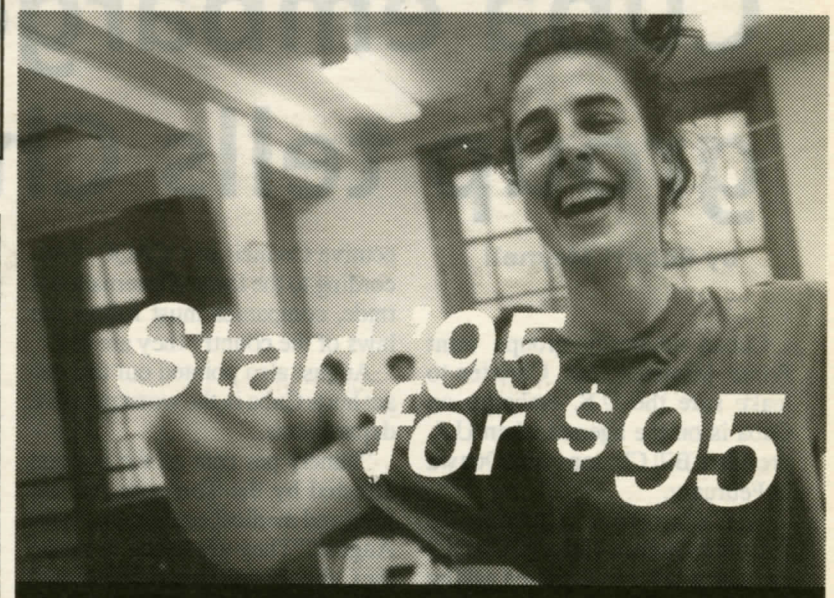

Start the New Year off right with our
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The YMCA is offering a special two-month membership for $95 for new members. Sign up before February 15th and swim, work out, lift weights, and have fun to your heart's content.

Resolve to get started and take advantage of our offer to *upgrade to a year* by only paying the difference!

To take advantage of this offer, please present this ad at the reception desk of one of the 5 participating YMCAs.

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A TRIBUTE TO THE SURVIVORS

Remembering the women of the Holocaust

by Jennifer Ditchburn

Ann Kazimirski is manic about locking the door after her daughter and granddaughters. A survivor of the Holocaust, she says she will never forget the day she watched Nazi soldiers pull a friend from her house and gang rape her. Kazimirski remembers her own mother telling her to lock the front door and hide, lest she become the next victim.

Author of the book, *Witness to Horror*, Kazimirski is among a growing number of survivors who want women's experiences during the Holocaust to be recognized. She herself lived through three pogroms in Eastern Europe, managing to escape Hitler's attempts to cleanse the area of Jews.

"In a genocide, women and children are the primary targets," Kazimirski said. "...I feel I was unremembered, I was neglected."

After news got out from the war in the former-Yugoslavia that women were being systemically raped, there was a public outcry to prosecute war criminals for crimes against women. Last year the Japanese government finally developed a compensation package for the so-called 'comfort women', forced into sexual servitude during the second World War.

Fifty years after the end of World War II, Kazimirski says that there are holes in the history of the Holocaust. At the Holocaust Museums in Washington, D.C. and Miami, there is little or no mention of war crimes specifically committed against Jewish women.

"We never hear about how many women were put into brothels, prostituted or used as maids for the Nazis," Kazimirski said. "It's unfair we know nothing about it."

Kazimirski says that research into the specific medical experiments performed on women should be initiated. She adds that many women have remained silent about their experiences out of shame.

"If I would be used in a medical experiment I wouldn't come forward," she said. "Why isn't the medical profession and the international community interested in finding out the truth?"

While living with her husband in St. Agathe, Quebec she remembers encountering a female survivor of the medical experiments at the Auschwitz-Birkinau death camps.

"She (Danka) was chosen to get 'special treatment'...she was systematically injected into the uterus with male hormones and being tested every day. She was growing a beard, her breasts disappeared and her voice changed considerably. Danka knew that she was being used for medical experiments, but there was nobody to complain to."

Danka committed suicide, Kazimirski added. "Danka was always hiding herself, even after the war was long over. The abuse suffered under the Nazis becomes an affliction."

During the first Polish pogrom, Kazimirski became pregnant with her first child. She says she was forced to have an abortion since living in a ghetto with a baby would have been impossible. Thousands of pregnant women or women with children were sent to the gas chambers during the Holocaust because they were considered useless to the Nazis.

"You couldn't have a child because it would be a hindrance to survival. Those things are unremembered."

Kazimirski came to Canada four years after the end of the war. She had two sons and a daughter, as well as seven grandchildren. At the age of 52, she returned to school and received two degrees from Concordia: one in early childhood education and the other in Teaching English as a Second Language.

Now 73, Kazimirski continues to tell the story of her Holocaust experience at schools and around the community. Her testimonial was recently videotaped by Steven Spielberg's Survivors of the Shoah Foundation.

"I'm never going to forget the Holocaust, but you have to make something out of your life," Kazimirski said.

Ann Kazimirski will speak about women who resumed and renewed their lives after the Holocaust at Temple Emanu-El-Beth Sholom, 4100 Sherbrooke Street West, tommorrow at 7:30pm.

photo by Justin Rochefort

Ann Kazimirski, author of *Witness to Horror*

Montrealers commemorate the liberation of Auschwitz

by Danny Chan

For Stephen Bleyer, memories of the Auschwitz concentration camp are still overwhelming.

"To use any words to describe the horror would be to risk trivializing it," said Bleyer, a survivor of the Auschwitz concentration camp. Last Friday marked the 50th anniversary of the arrival of Soviet soldiers who liberated the Auschwitz camps in Poland.

> ***To use any words to describe the horror would be to risk trivializing it.***

Bleyer was one of several survivors of the camps who spoke at the Jewish Public Library in Cote St. Luc last Friday.

The atrocities committed at the Auschwitz concentration camp during the Second World War should not be forgotten, according to Bleyer.

"We are here not to celebrate a victory of our liberation. We have no victory, and we have no liberation," said Bleyer.

An estimated one to two million perished in Auschwitz. Included in the figures are over 1 million Jews, 83,000 Poles, and 20,000 Gypsies. Auschwitz victims account for about 10 per cent of the 11 million who died during the Holocaust

Situated near the Polish town of Oswiecim in Galicia, the Auschwitz concentration camp was Hitler's largest extermination and concentration camp. Auschwitz II was the site of an extermination camp that included bathhouses (*Badenstalten*) to gas prisoners to death, corpse cellars (*Leichenkeller*) used to store bodies, as well as cremating ovens (*Einascherungsofen*). Those were all used by Hitler for his "final solution"—the elimination of all Jews.

photo by Justin Rochefort

Following the war, the 31-year-old Bleyer emigrated to Montreal. He spoke about how an immigration officer met him on the boat.

"He said 'Welcome to Canada'," said Bleyer. "It was the first time in life I felt welcome."

Another Auschwitz survivor, Avrum Feigenbaum of Montreal, also had a fresh start.when he was released from the concentration camp.

"I feel I am starting my second birthday," said Feigenbaum. "I had a previous life, a life I considered ended when I was 14 years old."

He lamented the loss of lives and of the contributions made by those who perished in Auschwitz, and he compared the slaughter there to the loss of life in Hiroshima, Sarajevo, and Grozny.

"Can we learn from the past? Can we learn from the present? We have to remember our past," he said. "My resolution is to teach the value of diversity by outlining the detrimental effects of enforced conformity. "

Bleyer believes the Allied nations could have prevented the slaughter of thousands of innocent people in the Auschwitz camps. In particular, he condemns Allied air forces for refusing to attack in January 1944, and September and October 1944 when the Germans were in no position to repel an Allied air attack.

"They refused to know about it and they refused to do anything about it," said Bleyer.

Submit to the Link's Lesbian, Gay, Bi, Queer issue. Deadline Friday February 10.

Reference chart for Heroes and Heroines depicted page 7

1. Garrett Morgan (1877-1963) Inventor of traffic light.
2. Lewis H. Latimer (1848-1928) Inventor of carbon filament of light bulbs.
3. Billy Holiday (1915-1959) Accomplished jazz singer.
4. Marcus Garvey (1887-1940) Political leader, revolutionary thinker.
5. Zora Neale Hurston (1891-1960) Writer, folklorist.
6. Mae C. Jemison (1956-) First Black female astronaut.
7. Malcolm X (1925-1965) Human rights activist, martyr.
8. Lorraine Hansberry (1930-1965) Playwright, activist.
9. Rosa Parks (1913-) Civil rights activist.
10. Charles R. Drew (1904-1950) Blood bank inventor.
11. James Baldwin (1924-1987) Writer, orator.
12. Elijah McCoy (1843-1929) Inventor of lubricator for steam engines.
13. Barbara Harris (1930-) First female bishop.
14. Nelson Mandela (1918-) Social/political activist.
15. Gwendolyn Brooks (1917-) Poet, writer, lecturer.
16. Maya Angelou (1928-) Author, performing artist.
17. W.E.B. Dubois (1868-1963) Educator, Pan-Africanist, writer.
18. Alice Walker (1944-) Author, wmanist, pulitzer prize winner.
19. Dr. Martin Luther King (1929-1968) Civil rights leader.

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whelk *noun* A swelling, protuberance, or pustule.
what did you learn in school today?
the Link

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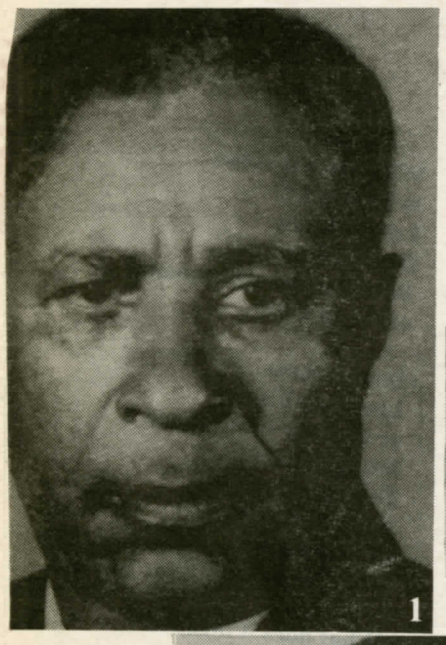
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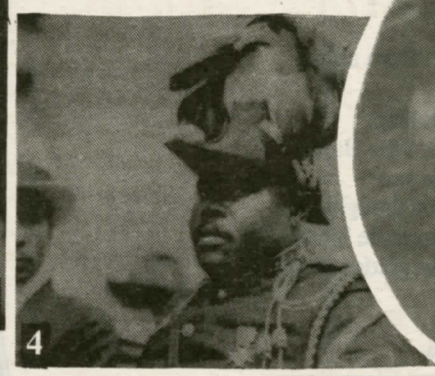
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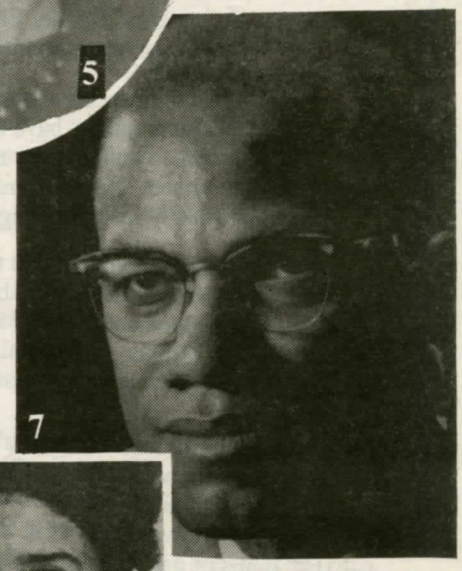
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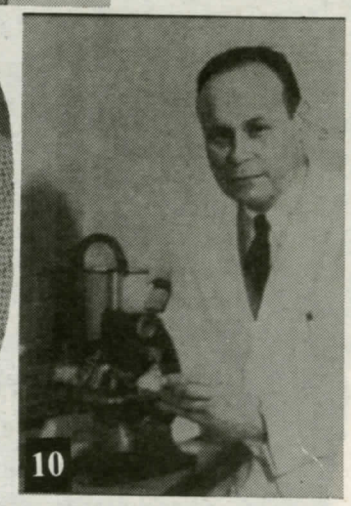
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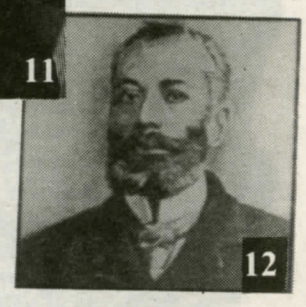
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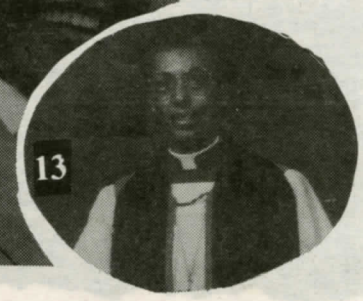
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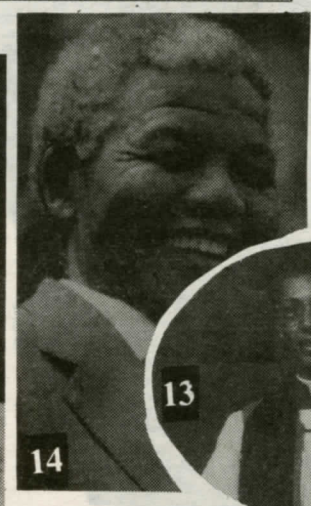
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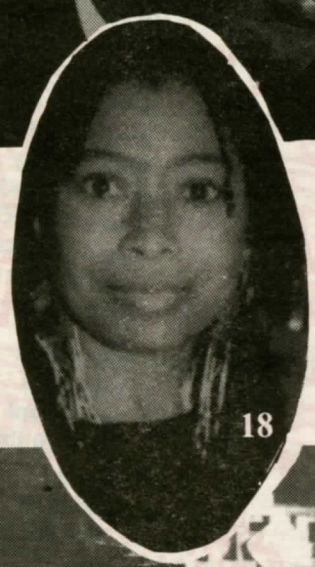
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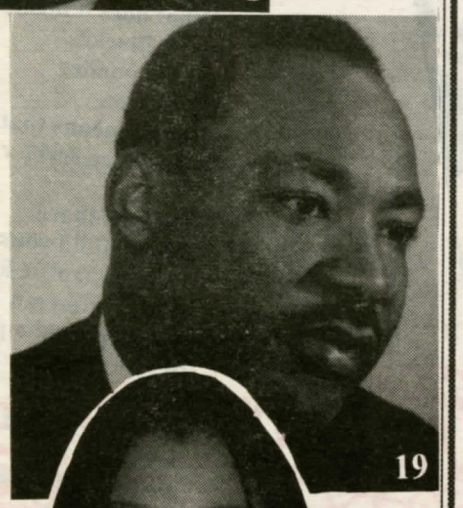
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Black history on the calendar all year

by Nako Mbelle and Sharon Nelson

It's that time of year again when Afrikans and people of Afrikan descent celebrate their history: in the shortest month of the year with the shortest days. Not much time for a celebration, eh!?

Wrong!

We have to remember that Black history is not just the second month of every year. In fact, every single day, hour and minute of our life is a part of our history.

Our history is not just about pre-slavery, post-slavery, colonialism or neo-colonialism. Our history is the independent actions that we take as individuals to ameliorate the conditions of our people as well as that of humanity. It is the words, thoughts, deeds, inactions and reactions of today and yesterday that surround us like the skin that embodies us, that is our history.

Ironically, we can escape the uncomfortable conditions that surround us, but we cannot escape the skin that embodies us. Thus, Black history month for us should not only be a time to commemorate and reflect on the deeds of our Black heroines and heroes, but also a time when we reflect on our own personal struggles in relation to the struggles of our people.

The history of our people has traditionally been celebrated during the month of February. During this month we remember and honour the brave Black men, women and children who risked their lives (and lost them) for us. We usually only give mention to those who grace our history books: Malcolm X, Dr. Martin Luther King, Mary Ann Shadd, Toussaint L'Ouverture and the like. However, we must also remember the millions of nameless Black people that have made numerous sacrifices in order to give us the opportunities that were denied to them. Some of these "nameless" historical contributors are our parents, teachers, ministers and community activists. These people, along with our well known heros and heroines must be remembered and honoured every day of the year; not just during February.

After all, we are only as strong as those who came before us.

See page 6 for names to faces.

In the beginning

In the beginning was the word
And the word was with Jah
And the great Rasta sang incantations from above
And there was light.

And Adam's grandchildren leapt
Out of the black mud of the Nile Banks
Rejoicing under an Afrikan sun
Spitting forth generations of thought
Into the continents and across the lands
And Mother Earth wore the golden shawl
of peace about her head.

But those times have escaped us now
And abominations have made their manifestations
Big bellied children cry tears of starvation
And armies of twisted minds bent on destruction
Artificially inseminate ignorance into the impressionable.

But let it be known that the time has come
Let it be shouted from the every skyscraper and every mountain top
From Mozambique to Montreal
That Mother Africa shall abort not
And a new generation of Armageddon warriors shall be born.

Rocket fire shall not melt our Ice cubes
Steel bars shall not hold our Mandelas
Media mania shall not murder our Marcus's
Rastafarian voices will ring out in Rwandan redemption
And the combs of pacification shall break against the naps of resistance.

Tuskegee experiments shall backfire
And Azania will be born under a bright red sun
Fe Real!
And we shall
Free ourselves from ourselves, through ourselves
For ourselves
and we will become one with us
and you, one with yourself
and I, one with me
and I and I
And God.

-Osei Alleyne

What does it mean
to be Black?
I don't know
Don't ask me
Does it mean delinquency
of the family?

Does it mean
I have no history
or that my forefathers
left no legacy.
Does it mean
a life of slavery
of brutality
from me to me?

What does it mean
to be Black?
let me ponder
let me see,
Does it means that
I was born free?

It means that I
helped build your nation
from the traffic light
to the cotton gin
Blacks played a part
In everything.

So don't you try
to belittle me
Just try and read
Real history
And you may have
a heart attack
when you see your
own history started
BLACK.

Oh Africa
I feel you
in my soul
As I tell this
Land
I long for your carress
And for you to embrace me

As your prodigal son
I long to walk your
Jungles and Run my
fingers through the soil
that scorched the feet
of my forefathers.

Oh Africa
I long to embrace you
as my own
As I behold the Pyrami
of Egypt
And the Magnificance
Kilamanjaro

Oh Africa
I long for you
I long to stand
In your sun
and glisten as the dia
In the mines of South
and dance to the mu
of your drums

As my forefathers d
until the spirits alo
move their bodies
Oh Africa
I'm coming home.

-Carlos Tross

A - FREE - KA

(for all the free spirited who keep on living)

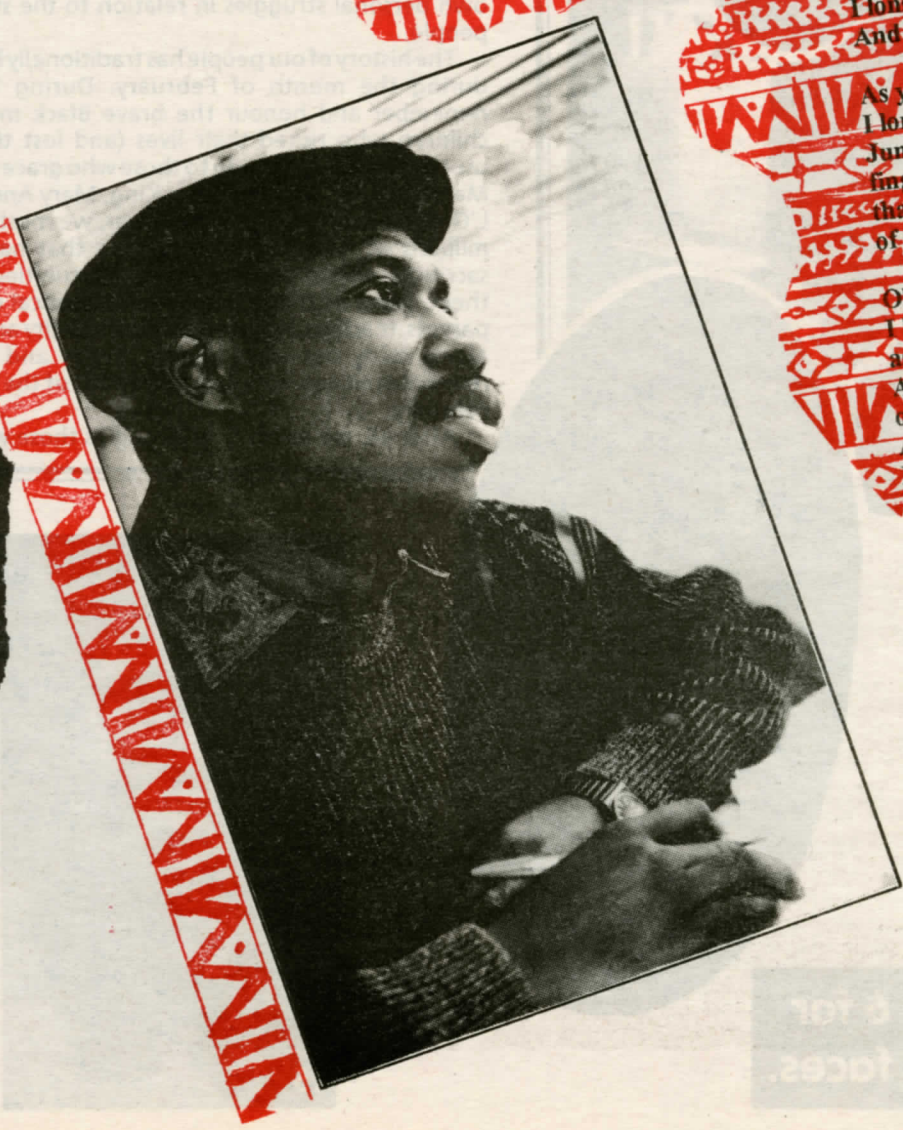
Take a glimpse inside
AFRIKA the land / our motherland
AFRIKAN the race / cradling the human race
the RACE to be all you can be
without using armory

Take a glimpse inside
AFRIKAN way of life
how it was (people) , is (pain), & should be (pride)
AFRIKAN thinking / perspective
define by the collective
AFRO-CENTRIC / becoming an electric stream
not a Dream / replacing european confusion
clergical delusion / giving absolution
that sure was no
AFRIKAN solution
toss the "lines" that divide
into the sea
along awaited reality

Take a glimpse inside what will it be to speak of things that "I" see
those that injure / not inspire /
cruelty inflicted by men who conspire /
just to satisfy their personal desire
deprivation / lives in starvation /
since birth / pound the dirt
drill & rape oh! MOTHER EARTH
how it hurts

Take a glimpse inside
Nzinga AFRIKAN child
learn from your rich ancestry
with pride

-Deanne Smith



Happy Nappy!

by Nako Mbelle

Like many of my sisters, I have decided to cut most of my hair off. But to most people I'm just plain bald. But call it what you will, my shaved head represents a new type of freedom for me: an escape from my obsession with hair.

I became so obsessed with my naps that I tried at least 15 different creme relaxers and jeri-curl products (don't laugh 'cause I know you've been there too) to alter my hair's natural state. And I had the nerve to grunt and groan when the hairdresser's promise of kinkyless Chinese strait texture would become kinky after the first wash.

But hey, there was always the French weave—100% real hair of course— that could do the job that the relaxers failed to do. Or better yet I could accommodate my budget and get a wig. I never opted for the latter choices simply because I didn't have $150 to dish out to the hairdressers for someone else's hair. (Ah, the constraints of poverty.)

In any case, the five dollar jumbo braids imported from Flatbush avenue usually did a half decent job. Or so I was lead to believe by my girlfriends and family. Actually, I've never seen a sister that extensions didn't look good on. Hell, we look so good in them that even some White girls are biting our style; but that ain't news now is it?

On the other hand, most brothers hate extensions, or for that matter fake hair. But you don't hear them complaining about Janet or Karen White's coiffure. And like most sisters, if enough people commented on my hair or lack of it, I would rush to the nearest hairdresser to fix the mess.

Although I still have some personal insecurities, my hair isn't one of them any longer. (Thanks to the fact that I was forced to go natural for four long months in Egypt. The creme relaxers have not penetrated the market there yet.)

Interestingly enough, I've realized that some of my Egyptian sisters who wear the hijab tended to bypass the objectification that many women face in our patriarchal society. I guess you can say that my crown of naps is parallel to the hijab: it forces most people to judge me based on my personality and not on my physical appearance. Mind you not all sisters who have opted for a shaved head have done so to prove the latter point. We've all done it for different reasons.

Whatever you decide to do with your hair is nobody's business but your own. Whether you decide to straighten, crimp, weave, or curl your nappy crown, just remember that "it ain't a PERM, it's only TEMPORARY."

Shall we walk and talk together
my people
Shall we sing songs and tell stories of our past,
Talk to our children of their future
Do we want to plan for our lives or hold on to hatred and become like the things we despise?

Talk of history: the great leaders, the path they have laid
How would they view the progress we have made
or have we made progress at all?
-We spend more time looking for the negative than fulfilling our forefathers dreams

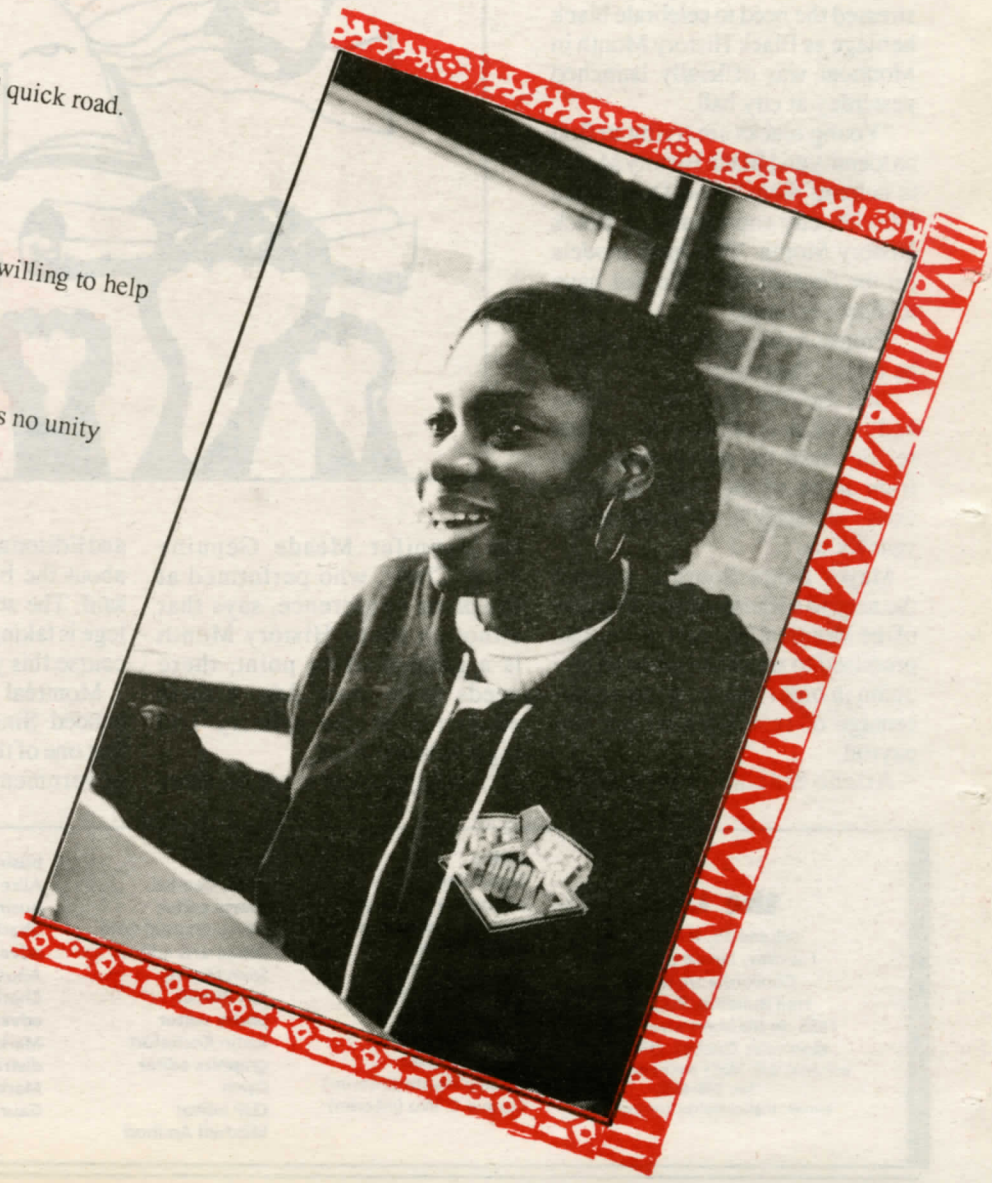
To be black should be looked upon as an honour, a divine blessing from above,
for it is only through trial that we overcome all things
but
We must also be careful that we do not sabotage ourselves by taking the easy and quick road.
Our leaders built the foundation (from Martin Luther to Nelson Mandela)
"It is a long walk to freedom"

Look foward, aim high, do not be discouraged.
Anything worth having is worth struggling for
Never depend on anyone to light our path but do not turn away from those who are willing to help
We cannot live in the world by ourselves

Take strength from the past
But do not live there
We, as a people, have grown apart and live like strangers and you wonder why there is no unity
When adopting someone else's lifestyle, one loses their own

Let's make black history month more than something we do once a year,
the fellowship we show this month: let's live it everyday,
share together, have each other pass on power to the people

-Phil Cox



photos by Phil Carpenter

Black History Month Concordia Events

LISTINGS

Wednesday, February 1

Opening Ceremony: **"Orating the Past"** Concordia University Time:4:00pm-5:30pm. Rm937.

Black art/poetry exhibit: Kenya Laurent. Place : McConnell library, Concordia U. SGW (entire month)

Thursday, February 2

Cinedebate #1: Film and Discussion Rm 419. Time: 4:00pm - 7:00pm.

Monday, February 6

Health Info Workshop: **Lupus and Sickle Cell Anemia**. Time: 4:00pm - 6:00pm. Rm: See Office.

Tuesday, February 7

Cinedebate #2: Film and discussion Rm: 419 Time: 4:00pm-7:00pm.

Wednesday, February 8

Workshop on "Institutional Sexism and Racism" Speaker: Jean Paris. Time: 5:30pm-7:00pm. Rm: See: CSU office.

Thursday, February 9

Cinedebate#3: Film and Discussion. Place: Rm 419. Time: 4:00pm - 7:00 pm.

Monday, February 13

Workshop **"Stand Up for Your Rights"**, The Law and Black Youth. Time:4:00pm-5:30pm. Speaker and Place: See office.

"A Tribute to Our Ancestors" Historical Displays, African and Caribbean art, food, etc.. Concordia University. Mezzanine, Hall Bldg.

Tuesday, February 14

"A Tribute to Our Ancestors" Historical Displays, African and Caribbean art, food etc. Concordia University. Mezzanine, Hall Bldg.

Workshop on "Self-Empowerment". Time: 5:30pm-7:00pm. Place: See CSU office.

Thursday, February 16

"Afrikan Image Revolution" Poetry, Drama and Music. Place: The Coconut. 1417, St Laurent., Time: 6:30 pm - 9:00 pm.

Wednesday, February 24

"Sisters Speak Out" Discussion and Workshop. Time:5:30pm-7:30pm. Place: See CSU office.

Thursday, February 25

"Brothers Speak Out" Time:5:00pm-7:30pm and Place: See CSU office.

Note: The Caribbean Students Union office is located in the Hall Building: Rm H508-1.

Black history month kicks off at city hall

by Tim Pryor

Black community leaders stressed the need to celebrate black heritage as Black History Month in Montreal was officially launched yesterday at city hall.

"Young blacks are trying to find an identity and Black History Month is helping them," said Dominique Ollivier, city coordinator of Black History Month. "We have models (in the community). We just have to discover them."

Events in the city are expected to be bigger than ever.

"It's the first year where we've had participation from the private sector, from the government, and from most of the black associations," she said. "It's a breakthrough year for us."

Mayor Pierre Bourque stressed the need to understand the diversity of the Montreal population. He also promised to negotiate with the city union in order to have a larger percentage of minorities on the city payroll.

Arlene Sinclair, a member of the Jennifer Meade Genuine Faith Choir, who performed at the press conference, says that although Black History Month is a good starting point, there needs to be more Afro-centric education at the primary and high school level.

"Just as we know who Columbus and Edison are, we should also know about the black perspective," she said. The student at Dawson College is taking her first black history course this year.

Montréal MNA André Boisclair echoed Sinclair's point. He said that one of the main goals of the PQ government is implementing a multi-cultural education.

"All of my school books were written from a white, catholic, french Canadian perspective," he said. "The Quebec government has to try to have educational image as close as possible to the reality," he said.

Entertainer Lorraine Klaasen stressed the importance of holding onto Black culture.

"I live here and we have a nice house, but I'll never forget where I'm from," the native of South Africa said. "Never forget your culture."

Klaasen said that parents play a key role in developing an understanding of black culture. "I think it's important for children to listen to black art. Parents have a responsibility to build that in children," she said. "They must intertwine Quebec culture with their own culture," she said.

Musician Harold Faustin put the event in its proper perspective. "It's a first step. I hope we won't need it one day, when everything is in its proper place," he said.

Eleven community leaders were honoured at the event. Among those recognized were architect Webert Laurent, the first black to receive an architectural degree in Quebec, Assistant Dean of Studies at the University of Montreal, Nathan Ménard, entertainer Lorraine Klaasen, musician Harold Faustin, and activist Rose Ndayahoze. Also honored was the late historian, Carter G. Woodson, who is known as the "Father of Black History." Those honoured will appear in a special calendar commemorating Black History Month.

Ollivier pointed out the need to remember Black history throughout the year. "That's why we put out the calendar. It needs to followed up every month," Ollivier said.

the Link
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Concordia University
Hall Building, Room 649
1455 de Maisonneuve Blvd. W.
Montreal, Quebec. H3G 1M8
editorial: 848-7405• business: 848-7406
fax: 848-4540
e-mail: thelink@alcor.concordia.ca

editor Ingrid Hein
production manager Michelle Loubert (interim)
news editors Jennifer Ditchburn, Carol McQueen
features editor Paul Hainsworth
literary editors Wasela Hiyate (interim), Connie C. Wu (interim)
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Contributors
Osei Alleyne, Deana Beltsis, Robert Bertrand, Phil Carpenter, Danny Chan, Phil Cox, Barney Hynes, Shira Katz, Nako Mbelle, Robert Meynell, Albert Mike, Sharon Nelson, Randy Ouaskainen, Regan Peacock, Tim Pryor, Julien Saucier, Deanne Smith, Carlos Tross, David Wilson, James M. and Ian (we apologize about losing your family names, please come to H649)

From Haile Salassie to Marcus Garvey: *the history of Rastafarianism*

by Albert Mike

Rastafari historically emerged from the symbiosis of Ethiopianism, the religious movement that awaited a black messiah to redeem African people, and Pan-Africanism, the political movement that espoused universal freedom for Blacks around the world. Traditionally religious and political liberation were intertwined.

Awaiting a Black Messiah

Colonial officials all across Africa were bent on keeping Black people docile and good house niggers. They often used missionaries to preach their racist, discriminatory messages. The white preacher often quoted Ephenisians 6: 5, "servant be obedient to them who are your masters," and emphasized the fact that God the Father, God the Son and God the Holy Spirit were white. Everything African was associated with Lucifer who was Black.

But black preachers, under the growing influence of Ethiopianism and Pan-Africanism, learned to counterattack, using their own gloss of the Bible. They were inspired by a passage from Psalm 68:31 which prophesied that "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." This prediction led many Blacks to believe that one day a Black Messiah would rise out of Ethiopia, and redeem African people religiously, socially and politically. Such a Messiah would precede the ultimate liberation of the African race which would reclaim the Imperial Authority promised by God.

Ethiopia was traditionally revered as a special historical location. Along with Jordan, Palestine and Egypt, it represented one of the cradles of civilization. For centuries, Europeans referred to Africa as Ethiopia. It was a holy land appropriate for the birth of a Messiah.

Renewal of Black Pride

Ethiopia also revived the political aspirations of Black Africans. Called the Kingdom of Abyssinia in the 19th century, it succeeded in defeating the Italian colonial power in 1896 at Adowa, sparking a Pan African movement committed to resistance. This new expression of political will sought to counter the psychological damage suffered by Black people during hundreds of years of slavery and repression. Pan Africanism coined the slogan "Africa for the Africans," and promoted the idea of Black nationalism.

In the early twentieth century, Ethiopia was to see the rise of an emperor who would come to embody the figure of a religious Messiah and a political leader dedicated to liberating an oppressed people.

In April of 1930, Empress Zawditu died, leaving Ras Tafari, the great-grandson of King Sahela Selassie of Shoa and son of Ras Makonnen to govern independent Abyssinia. He was crowned Emperor under the name Haile Selassie. The Black community worldwide gradually began to perceive him as the vehicle for liberation and Black pride.

The Jamaica connection

When Haile Selassie ascended the throne, he was buttressed by a large African army. Even the Duke of Gloucester who was heir to the British throne bowed down in admiration. Pictures of the celebration, published in the newspaper *Voice of Ethiopia,* reached as far as the Caribbean. They sent a surge of pride through the hearts of Jamaicans.

Leonard Howell was among them. One of the first Rastafari, Howell had returned his Jamaican homeland after working in the U.S. He preached to the people of Jamaica, telling them that loyalty should be to the Emperor of Ethiopia and not to the King of England. Howell, along with his disciples Archibal Dunckley and Joseph Hibbert, held mass meetings throughout Jamaica, sharing their message of Black pride and nationalism. *Voice of Ethiopia* became religious reading for anyone involved in the movement. The Rastas themselves formed communes, and preached peace and love. They studied one of the first African languages, Amharic, and tried to establish a system of spiritual and religious expression in keeping with Ethiopian Orthodoxy. For his role in this radical movement, Howell was charged with sedition by the British and incarcerated as his nationalism threatened the colonial hierarchy.

A worldwide campaign against Mussolini

When Italy invaded Ethiopia in 1935, Jamaicans, galvanized into awareness by the Rastas, teamed up with the Pan African movement to denounce Benito Mussolini's fascist colonialism. Black people throughout the world interpreted the war as a racial one in so far as the League of Nations refused to condemn Mussolini's invasion and enforce the self-determinism of all nations. Nor did it provide any military support to Haile Selassie's empire under siege.

Rastafarians in Jamaica wanted the British Foreign Enlistment Act repealed to allow Jamaicans to join the Ethiopian Army. Britain responded by censoring reporting on the war because they feared anti-colonial revolts.

As the Pope failed to come out against Mussolini, Jamaicans turned away from the Church, denouncing it as oppressive. This action represented a first step to the secularization of Black nationalism.

Marcus Garvey and Black pride in America

Marcus Garvey, a Jamaican who moved to America, was largely responsible for the spread of Pan-Africanism in the United States. Profoundly moved by Emperor Haile Selassie's nationalism and the Rastas' commitment to encouraging unity and pride within the Black community, Garvey focused his efforts on transforming the consciousness of Black workers in the U.S. He founded the Universal Negro Improvement Association (U.N.I.A.), defining it with the slogan "one God, one aim, one destiny." The U.N.I.A. was one of the most important Black organizations in America, and represented a powerful force in the struggle against racism and repression.

Its roar, its hair, its body, its strength...

by Albert Mike

By the rivers of Babylon, there we sat down. And there we wept, when we remembered Zion. For the wicked carried us away in captivity, required from us a song. But how can we sing King Alpha's song in a strange Land?

Noblemen and dreadlocks

The name Rastafari consists of two parts. Ras is the title for a nobleman in Ethiopia, and Tafari was Haile Selassie's name before he became emperor of Abyssinia.

The emergence of dreadlocks did not occur until the early fifties. In 1954 the *African Opinion* newspaper, which was published in Harlem and widely circulated in Rastafarian communities, printed the story of the Mau Mau freedom fighters in Kenya. When the Rastas saw the pictures of these Fighters of the Land and Freedom Army with their matted hair in its natural state, they positively identified with this force. They began wearing their hair in locks too. They found the biblical justification for their new appearance in Numbers 6:5, "... he shall be holy, and shall let the locks of the hair of his head grow." This assault on the European concept of beauty created opposition to the Rastafarian movement, but generated a strong sense of solidarity among Rastas.

Rastafari also call themselves Nya men linking their ideas to the anti-colonial movements of Kigezi, Uganda and Nyabingi—which called for the death of black and white oppressors.

Way of life

Rastafarians are independent artisans and educators in their communities. They emphasize self-reliance and co-operation between human beings, as well as believing in maintaining a healthy existence. Most are vegetarians, however some eat fish. All Rastas are against the consumption of pork and pork by-products.

The early Rastafarians did not smoke the ganja, cannabis sativa. This drug was imported later from India, and was used as a substitute to the African Kola nut (Bise). The Kola was traditionally used in religious ritual. It was also used as a stimulant, as a symbol of hospitality, and in diplomatic relations between rulers.

Ganja was mainly used by Rastas as a way to attain spiritual reflection and as a herbal remedy. As the medical establishment of colonial society was prejudiced against Blacks, Rastas learned about herbs and plants with medicinal qualities.

As a means to nurturing strong self-esteem, Rastas identify themselves with the African lion—its roar, its hair, its body, its strength, its intelligence and its total movement.

Rastafari is committed to raising black consciousness, and to eradicating the psychological damage of racism and slavery. Rastas teach that one should free oneself from mental slavery and be straightforward with our fellow men and women. Peace and love are often preached by Rastafarians.

Rastas believe, as does the Ethiopian Orthodox Church, that Blacks are the true Israelites, and that Africans form the Twelve Tribes of Israel. For historically, the Falashas carried the Ark of Covenant back to Ethiopia.

Influence today

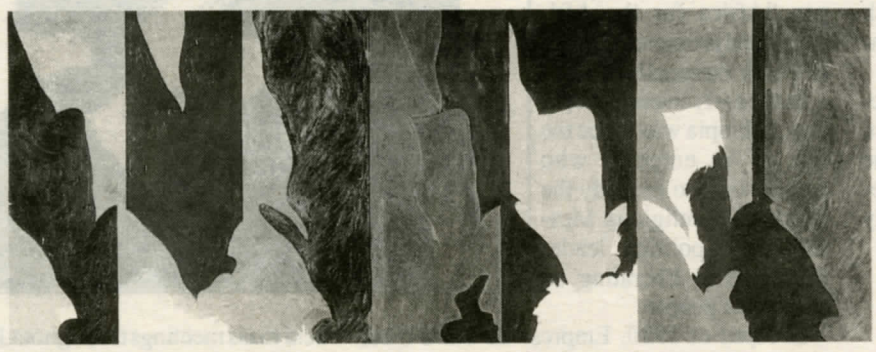
Reggae artists such as Bob Marley and Peter Tosh have done more to popularize the real issues of the African liberation movement than the Pan-Africanists and international revolutionaries. They are also responsible for elevating the Rastafari culture to international status. Today many black and white youth wear their hair in locks.

Perhaps, it is not just coincidence that Malcom X's father was a baptist preacher as well as a garveyite. The Pan-African, Ethiopianist, Garveyite, Black Muslim and Rastafari movements, as well as reggae music, are all part of a tradition which searched for the glory of the African past in the midst of white western domination. Blacks today continue to struggle for freedom from racial prejudice and all forms of oppression.

Snowman and the Group of Seven

By Regan Peacock

Never abiding by the boundaries of art, Michael Snow amazes his audience with optical illusions and inventive ways of presenting his ideas. Despite his recognition internationally, and his position as a major figure in contemporary Canadian art, Snow is virtually unknown in this country. The Musee d'art contemporain de Montreal presents thirty-one of Snow's pieces selected from the permanent collection at the National Gallery of Canada. The show chronicles his artistic evolution, and perhaps more interestingly, his diversity and ability to interrelate different art forms. Upon first sight it is obvious that this show is not simply a collection of paintings and sculptures that speak to the viewers' senses, it is a show with intense ideas that demand insight and close observation to grasp just a portion of the information evoked. The collection is diverse yet impressively interrelated. Snow's paintings, sculptures, photographs, drawings, collages and installations speak volumes about his ability to draw different art forms together in one work.



Plus Tard, masterfully binds photography, painting, (and even the chronological element in film), into an exploration of the notion of time. *Plus Tard* is made up of twenty-five blurred and distorted photographs of paintings created by the infamous Canadian artists, the Group of Seven (A group who were active during the second and third decades of this century and who are most noted for their colorful and nationalistic interpretations of Canadian landscapes). Snow has documented his tour through the National Gallery of Canada so that the viewer can experience the paintings in a new and altered state. When Snow discusses his work, he often becomes speechless, wanting only to tell of his process, both physical and mental. We can see his physical procedure through the Group of Seven gallery as Snow also demonstrates his mental process of moving his camera in order to create new colours within his blurred image.

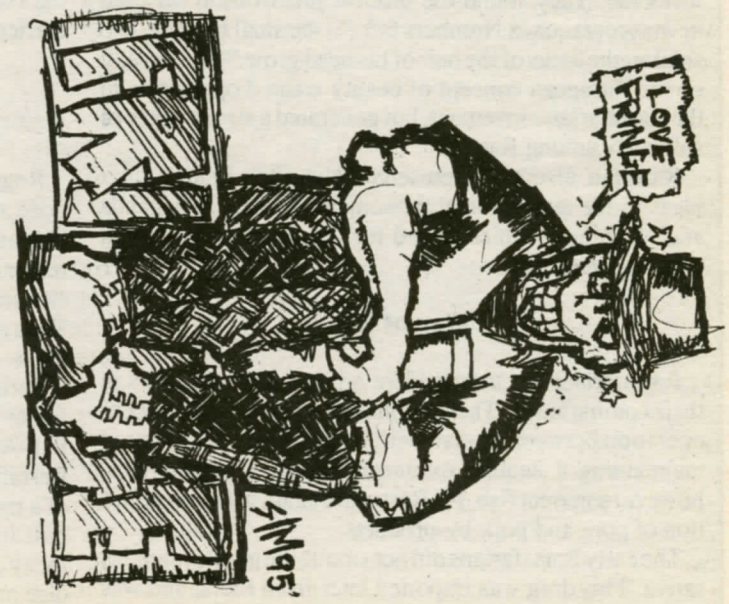
This act of physical process is notably more obvious in his works. *Authorization* and *Red 5*, where he uses a "mise en abime" technique (an image within an image, within an image). Snow illustrates the various stages in the execution of these works thus allowing the viewer to experience more than just an aesthetically appealing work of art, we are also given insight into the artist's thought process. The demand on the viewer to become involved in Snow's work is further highlighted in *Authorization*, a piece that consists of self-portrait photographs taped to a mirror. For every person the experience is completely different since it is their reflection that completes the art form.

For Snow, the reason the viewer is important to the art is simple: the artwork is waiting to be beheld in order to be complete. He spontaneously likened art to a prostitute - they both just wait for a response.

The intricacies of Snow's pieces may cause a problem for viewers gazing for the first time. Snow suggests that a viewer must be ready to engage in a thought process in order to fully enjoy his art. He felt that if a piece was too obvious, the experience would end too quickly and without a hightened response. Such a challenge faces the viewer in Snow's films as well. His exploration and analysis of light, time, movement, and sound, forces viewers to question the way they respond to these elements, while enabling them to see the film in terms of form rather than message.

It would be easy to walk through this collection seeing nothing but colours, textures, shapes and lines. These elements of art are indeed important, yet Snow has created works that appeal to more than just the sense of sight - he is soliciting the viewer's mind. Be careful not to look only at the surface appearances of Snow's work - the ideas and processes are waiting, like the cheaply dressed woman on the corner - for your response.

The Michael Snow exhibition continues at Musée d'Art Contemporain de Montréal, through until April 23, 1995 and his films can be seen on Saturdays and Sundays starting at 1:15 p.m.



Artkore speaks with Black Voices

By Sean Moore

Every month, the individuals at Artkore, a non-profit organization, like to bring forth certain groups of people and have their works made known. Whether it is an ethnic group or a feminist group, their mandate has always remained the same. According to Tina Kerr, Artkores' creative consultant"Our aim is to make contact and keep in touch with the ethnic minority groups of Montreal citywide. We want to be able to offer a forum for artists who feel a lack of representation towards their communities."

For two years, Artkore has been plugging away at their collective task and this year they are having a full blown start. February's gathering of artists, both professional and up-and-coming, is entitled *Black Voices*. This show features artists from Africa, the West Indies, U.S.A, and right here in Montreal. "It's a gathering of artistic types who really enjoy the act of expression through their mediums."Clement Grant explains, another of the groups four original members.

Most of the artists will be local or living in and around the surrounding area, each with a different slant on life. Don't expect a typical, stuffy high-brow show with one style being crammed down your throat. Black Voices offers an assortment of artistic "isms" ranging from the Heavy Metal-esque work of Chris and his peer "Ripper" to Kenyan Gullotas graffitti inspired hip-hop art. There will be representational pieces by Haitian artist Camille Laude as well as Pamela Edmunds' self-portraits using different elements of well known pieces by Warhol, Lichtenstein and DaVinci to name a few.

"The subject matter does not revolve strictly around black themes" Kerr says,"We have artists who are expressing themselves, this is their forum to say what they want. That way, you have more variation in what is being shown."

Everything gets underway with the vernissage on Friday, February third and runs until the 24th of the same month. The final day will find the focus switching from visual art to its verbal cousin. The word of the day will consist of poetry, dub poetry, spoken word and music *Artkore is located at 265 St.Antoine West, Suite 200. Gallery hours : Wednesday to Sunday, 1:00p.m. to 5:00p.m. For more information call 878-1024..*

Malhavoc

by Jon Richler

For the past ten years, Toronto's industrial scene has been led by the ever-amusing, never-boring, **Malhavoc**. Known for their visually upsetting shows, and avant-garde antics, they blend several styles into their own. whether it's hip-hop/riff rock, or techno/death metal mockery. It doesn't matter. They'll eat you up like a hell-bent for leather purple velociraptor, and keep on stompin. Finally, they're returning to Montreal.

Two years ago, the concept album *Get Down* was released, coming across like a low-down & dirty bad rock opera. The album revolves around the life and death of MCJC, the wanna-be rock star evangelist. Life was breathed into MCJC, every time non-singer, string-puller, and songwriter **James Cavalluzzo** stepped on stage. He's famous for his on-stage excursions in self-mutilation, masturbation, and a few other "shuns" to boot. Whatever was going on in MCJC's head, James would show the crowd, 24-7.

Two weeks ago, they signed with an American label, Futurist Mechanic (*Tad, Seed*) as well as renewing their Canadian Cargo Records deal, and will be soon releasing atheir new project, *The Lazarus Effect.* Many T.O. locals expressed their dismay to the band, for going across the border, so to speak.

"People laughed at us, telling us we're selling ourserlves short, like the Odds or the Rheostatics did, signing American. I don't see it that way," James grated over the phone, his voice having disintegrated into shards after the previous night's show.

"By doing small stuff gradually, we make our success. This way we know it's gonna get out to the fans and that's the most important thing. The new deal took 4 months to go through, instead of 2 years or so, waiting for a big one," he justified.

Get Down was produced by ex-**Skinny Puppy** Dave 'Rave 'Ogilvie. This time, they're mostly going solo.

"With money from both labels, we have enough to buy the equiptment we need to convert our semi-studio in my basement into a full one. We can edit it ourselves, take our time, and do it properly.

"*Get Down* was only done in 5 days, not sleeping for 3 of 'em. Some arrangements were weak. We've worked on them since then, and play them differently now live. Having our own studio can change that. Then we'll just bring the ADATS to Ogilvie in BC, work it from there, and release it in April or May."

James, heavily influenced by his horror film hobby, has written *The Lazarus Complex* around the life of two zombies. On *Lazarus*, the listener will hear two zombified angles on....life as they know it.

"With two different zombies, there will be two different sounds on Lazarus, making up one big one, while still able to figure out which one is speaking."

Each point of view will be discernable, but the themes entwined will be more covert than MCJC's story was on *Get Down*.

"The liner notes will be more cryptic this time," James elaborates. The story will not be so spelled out for the listener, who will have to pick some of the clues out for themselves. MCJC is pretty standout, but these two are more esoteric."

As far as the music goes, Malhavoc are once again staying ahead of the rest."I've been researching lots of tribal sounds, so world beat influences come out everywhere in *Lazarus*.," gargles James.

One or two of the songs have been played by us for years, but we've never put them down before. Also included are bizarre instrumentations never heard elsewhere."

One of the problems with *Get Down*, was that most of the riffs *had* been heard before. They were aggressive, but simple. To Malhavoc, that was the point.

"They were made that way on purpose. It is so easy to make a pop song! Boyz II Men have got it fucking down! Celine Dion, too! MCJC was saying, 'you want pop songs? I can fucking write pop songs too. I can give you all'. MCJC is easier to tune in to. He's a modern day preacher. On *Lazarus*, we're not gonna be so simple. There will be more credibility on this one. People will not be able to say we are just industrial/metal."

People will still be able to say that Malhavoc are exploding with life (even though they looove death). Their earlier shows were famous for James cutting pentagrams on his chest, and other twisted but pretty neat stuff. This does not happen much anymore. James claims old age.

"Now we're not so insane, I'm older now, and I would be insane if I did this all the time. But compare us to other bands, and we're the best show you can see...we are a band that very much plays on the audience. Last night in London, I smashed my head on a guitar, and now I've got a 2"X2" bruise on my forehead, plus a few cuts on my body.

Truth be told, you won't see Gord from the Tragically Hip do much of that on the 3rd of February. James adds his own two cents.

"Look at all these other Canadian 'Energy bands'. I'm sick of it. Our Lady Peace or whatever. Have you ever seen Moist live? I did, and they bored me so much. We will never be so contrived, so formatted ."

Something they never format is the video image. MuchMusic delayed playing their *Naked* video for four months after its submission.

"It's only in rotation as of last week. It's all politics. Why? Moist's was played right away. That video about suicide is the sickest thing I've ever seen! Before the premiere, all the VJ's were saying how upset it made them feel. All it is is cleavage shots. Bad, bad T&A shots, using a gauze lans. It's way more offensive than *Naked*..Our video, has something to say about the music industry, it's not a glossy stunt.

Malhavoc's approach to the video market is to mimic the procedures that producers get paid the big bucks for. It is just another display of their no compromise stance.

"We mock the fact that most videos are shot to give the band a certain appeal. Like Moist, filmed in that house, being shown as ordinary boys jamming. Giving them that ordinary dude-but-rocker-look. In *Naked,* we're in the basement with hHead, jamming hard, and we go through all the looks, using different film stock for each, from Hip Hop, to riot Grrrl. It's a blast.

"Making a video is nothing more than marketing an image, and ours gives something back to the viewers." says James, who doesn't even spare his friends from his criticism. "Even the hHead video-it's just a college rock thing. I told Noah it sucked."

The upcoming video project for *Totally Fucked Up* is to be anticipated. The minute and a half song is an attack on Hip-Hop and censorship. Malhavoc style, its beat packs a punch, as do the lyrics.

"Since every third word is fuck anyway, they'll get bleeped by censors. So I plan to make a rhythm out of the beeps, by the second chorus. The rhythm will be just beep, beep, beep. It'll be great - a total take-over of the song by censorship, making it an art form!"

The biggest joke will be played once the funding comes in for the filming of *Wasted Away*, where a direct attack on Moist is planned.

"Since it's the song where MCJC kills himself, will be shot in a Russ Myer style, making fun of the Moist suicide video. This idea came to us about a week ago. We'll have big titted women in bathtubs, with razor blades, ready to kill themselves," he elaborates. "We're contacting our lawyers to find out if we can finish it like so: As per the Moist video, we'll have a written message: `Suicide is bad. For more information, call Moist Management, at———',"laughs James, his voice almost back to normal.

Also planned are t-shirts, with the very same message on the back of them. If their music is not for you, the message is definately universal.

Catch Malhavoc at the Cathouse, 382 Mayor, Metro Place-Des-Arts, this Friday.

The Hive s alive and buzzing

by Jon Richler

These Thursdays, Con U students can go see performances, hung art, cool films, and live music, and it's just a shuttle bus away. If some feel bold, they can even participate, all for the low, low cost of nuthin.

The Buzz began last thursday, Jan 26, . The mind behind the new space for creative people is the large local, Sid Zanforlin, once-drummer for Morgentaler, Juanita-in-limbo guy, and an expert on facial hair. The idea came from the desire to give local bands a place to jam out new tunes, and all the other extras just added themselves on like layers of toilet paper on a public bathroom seat.

"Back when I was in Morgentaler, we used to write new stuff, and have nowhere to test them out in front of audiences before gigs. So we used to go to the Rising Sun on Tuesdays for open stage night," Sid Remembers.

"I want to create that same feeling at the Hive, for the Buzz. Whether for 5 minutes, or 30, new or old bands can take the stage and jam. All the equiptment is there, already set up."

But that's not all. When you walk into the Buzz, you'll see Con U students displaying their works on the walls, and have the chance to view 3 to 5 films by students every thursday.

"The paintings will remain for 4 weeks, and are for sale at the artists discretion. I take no commission. For the film students, I have two big screens for use, plus a 60mm projector around the Hive."

Then there's spoken word, the ever popular reading event that happens around town in places like Bistro 4. Sid hopes that this part of the Buzz will manage to remain un-pompous.

"Last week we had 3 poets, one of them a Spanish guy from Mexico. He got up and read totally in Spanish. Nobody understood a word, but it was beautiful," grins Sid.

"Like Bistro 4, we'll have a chalkboard up, so people can write their names up, and therefore make their own line-ups for spoken word. I don't really think of myself as the MCee, but I do introduce the artists, and thank them. I don't tell jokes, though," he adds,"I'm not there to be funny."

The creative gathering begins around 8 PM, and cheap beer is readily available.

"Free beer goes out to all those to perform," Sid was quick to add.

With last week's population around 70 bodies, the Buzz is destined to grow louder. Plus, it's free!

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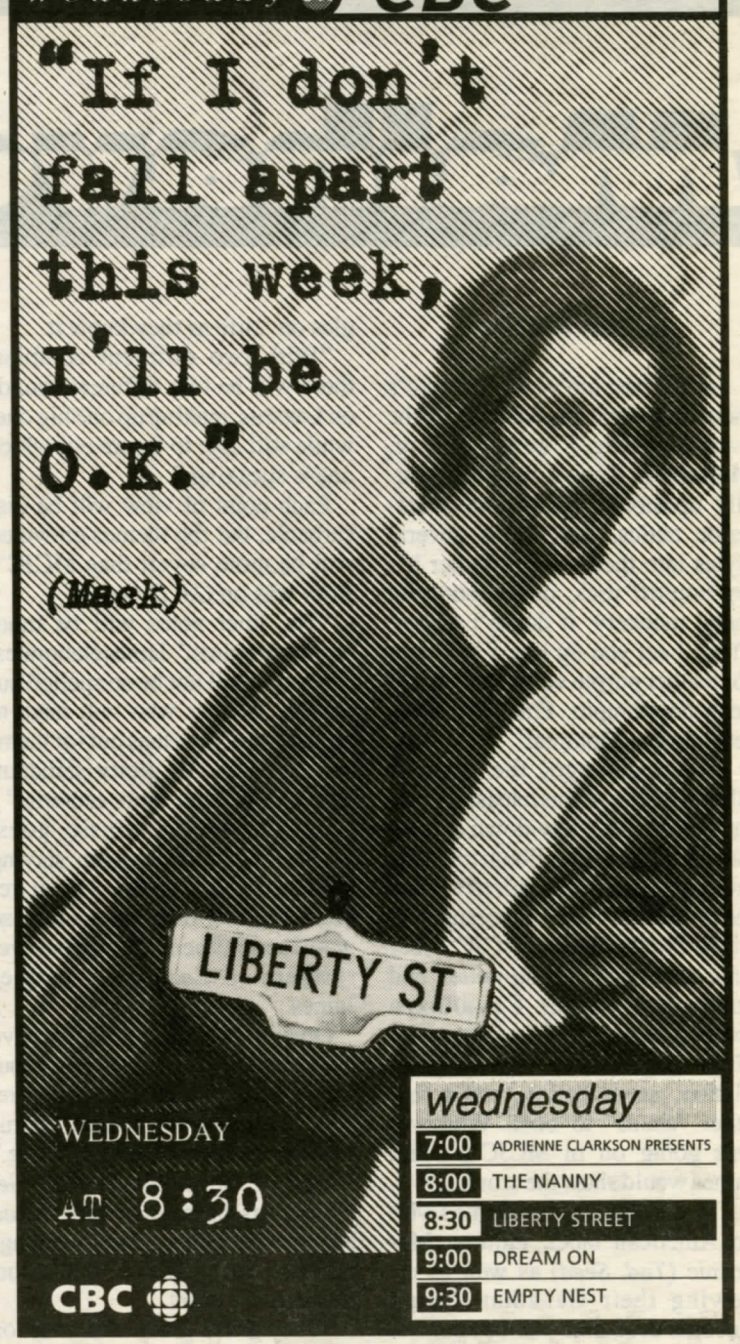

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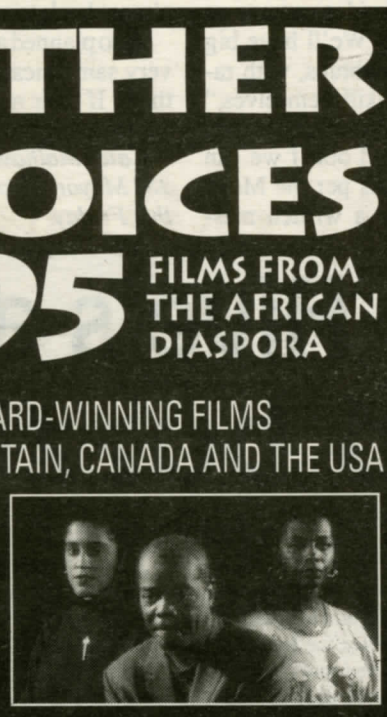
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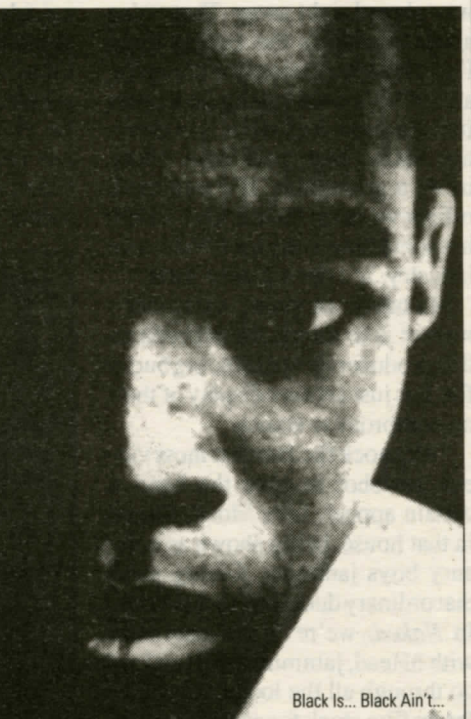
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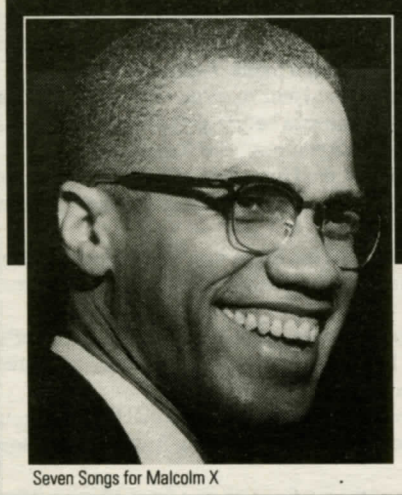
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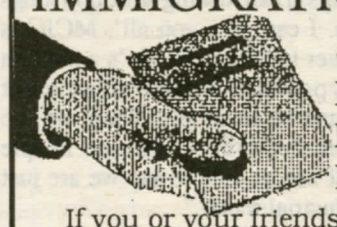

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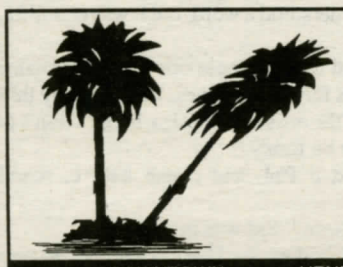

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Basketball teams beat McGill

by Rob Bertrand

Concordia finally had McGill's number this weekend, with both the men 's and women's teams defeating their cross-town rivals at McGill's Currie Gym on Friday.

While the men's team continued its winning ways on Saturday against Bishop's, the women weren't able to carry the momentum into their game.

Friday's game, a 74-70 win over the Martlets, the women played like the team that won their division last year.

Concordia's victory was their first in three regular season games against McGill, although they did also beat them in the McGill Invitational tournament last month, winning the tournament in the process. "They've given us more trouble than they should," coach Mike Hickey said about the McGill Martlets.

Linda Benjamin and Sharon Sandy came through in the clutch. With 18 seconds left and McGill threatening, Benjamin sank two from the line which was the last nail in the Martlet's coffin. "They were dominant.," said Hickey. "They're our captains and our leaders. When we had to get things done, they did it.

"It's easy to talk about coming through in tough situations, but they went out and did it."

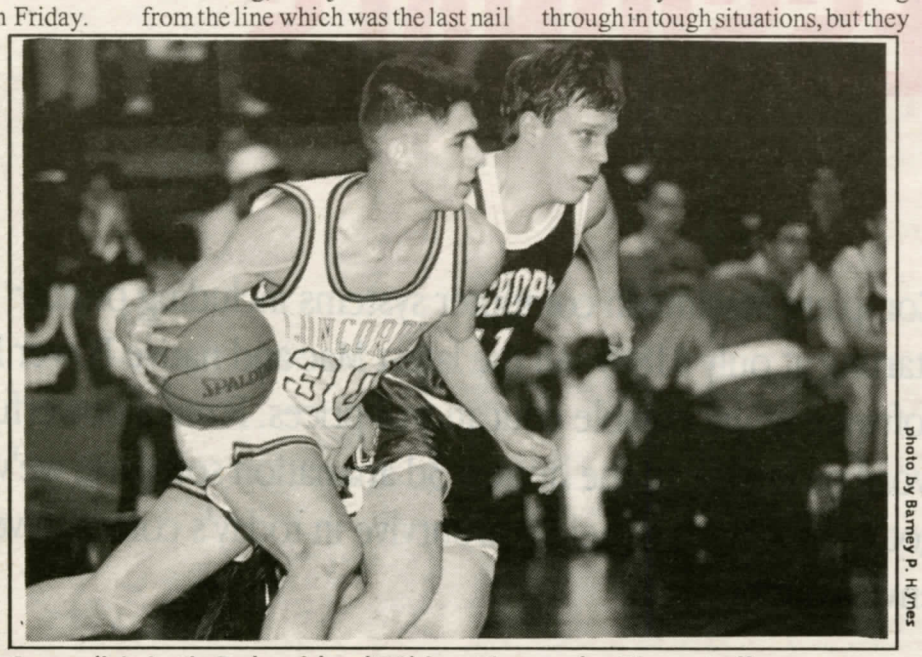

photo by Barney P. Hynes

Concordia's Justin Padovoiskas (#30) is setting up the Stingers' offence against Bishop's.

The women seemed to be a different team on Saturday, perhaps finding it hard to become motivated to play against Bishop's. The women never seemed to find their consistency, and lost to the lowly Gaiters by a score of 76-73.

Hickey doesn't blame the lack of time to rest between their two games as the reason for the poor result of the Saturday game. Rather, he blames a lack of preparation "Every person has this theory that being tired is a physical state. We did not prepare well. We, as a team, we talked about things, but we didn't really follow through.

"The difference is, we showed a lot of composure against McGill, which we didn't have against Bishop's. The Stingers' record now stands at 3-5.

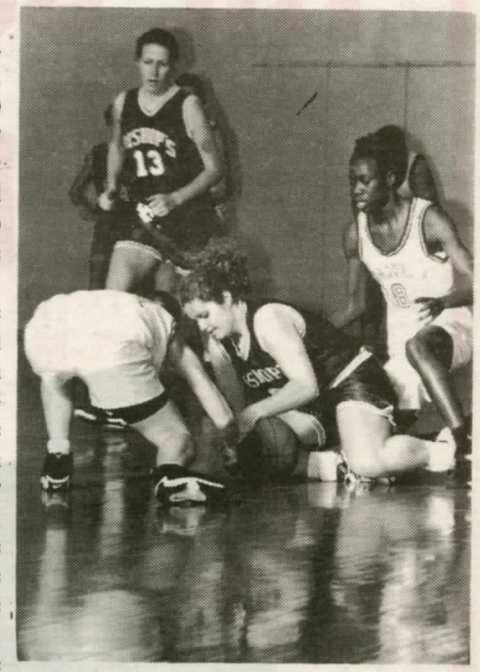

photo by Barney P. Hynes

The Stingers were defeated by Bishop's 76-73, on Saturday.

The men were perfect on the weekend, beating McGill and the Bishop's by scores of 77-63 and 82-75 respectively. Their 7-1 record puts them comfortably in first place in their division. Heading into the weekend, their lineup featured the division's three leading scorers. Jean-Pierre Reimer, Emerson Thomas, and Maxime Bouchard are all averaging over 16 points per game. Small wonder they're in first place.

The men and women retake the court on Friday at Loyola against Laval. Tip off time for the women is 6 p.m.

Stingers undefeated in weekend games

by Rob Bertrand

The men's hockey team ended its three game losing streak over the weekend, taking three out of four points on the road. It tied Queen's 3-3 on Saturday, and then defeated Royal Military College 6-4 on Sunday.

Stingers head coach Yves Beaucage was satisfied with the way his team handled itself, especially considering they're still missing players from injuries and suspensions.

Beaucage has had to juggle his line-up a bit to best accommodate the holes left from these missing players. Steve Salhany has temporarily been moved to defence to fill in for Eric Rochette while he finishes serving out his suspension.

"He's bringing to our defensive corps a lot more speed and an added offensive threat," said Beaucage of Salhany. It seems to be working as Salhany had 2 goals and an assist on Sunday's game at RMC.

Beaucage had nothing but praise for Rochette, "He's the backbone of our defence. His presence not being there really affects us. In my books, Rochette is an all-star in this league."

Beaucage isn't worried about his goaltending, which became a question mark after Angelo Karitsiotis was declared ineligible for academic reasons. Christian Dutil and Daniel Gagnon have taken on net-minding responsibilities.

"The goalies did ok, considering the amount of game time they'd gotten before Christmas. As they have a chance to play more, they'll be better and better as the year goes on."

The team is working on regaining its confidence, shaken after the losing streak. "Before Christmas, with the situation like the one against Queen's.where we're up by a goal with four minutes left, it would have been a shoe-in." But with the team coming back from Europe, suffering from injuries and fatigue, it was hard to continue from where they left off in December.

The Stingers are aiming for second place in their division, having conceded first place to a strong Trois-Rivières team. "We've got to take care of our own business, we have no control over how other teams are playing.

"The season is short, the season ends in three weeks. We've got to get in a rhythm."

Beaucage is keeping his team's practices short and intensive. "You have to practice like that to be able to execute the same strategies in a game."

The sign on the Stingers' dressing room door says: "You have no control over how you lose. But you do have some over how you prepare to win again." That seems to be the philosophy Beaucage has taken in steering his team back into the winning column.

Charity calendar features Concordia athlete

by David Wilson

Patrick Thériault knows competition. As a member of Concordia's wrestling team, he's gone head to head against some tough competition. When he was asked to donate his time and looks for a good cause, it was one decision he didn't have to think twice about.

Thériault recently volunteered to pose for a calendar to raise money for the Telethon for Research into Children's Diseases. "Extreme 1995", as the calendar is called, features all male models.

"I was happy to do it," said Thériault. "I get to be in a calendar and help kids at the same time."

Thériault made his debut with the Concordia wrestling team in style, capturing a silver medal at his first tournament. It was in the 90 kg. weight class at Western University in November.

"He's strong, and has a lot of raw talent. With a lot of practice and coaching he could easily place at playoffs and qualify for the nationals," said Jordan Dimitrov. Dimitrov is another rookie, but he has a lot of experience, having competed internationally, and he is considered to be a C.I.A.U. medal hopeful.

The Concordia wrestling team trains with the Montreal Wrestling Club, which is used as a feeder club. This gives Patrick the opportunity to train with the nation's top athletes, like Olympian Andy Borowdow. "These guys are really good, and it's my goal to learn as much as I can from them," said Thériault.

Thériault is no stranger to serious training, he's been weightlifting for eight years now. He decided to join the varsity wrestling team after hearing about the team's discipline and its success under National team coach Victor Zilberman. "The coach told me not to bother buying wrestling shoes because I wouldn't last three weeks with the type of training involved," he said with a smile. "But here I am."

It is widely recognized that the courageous spirit of one can inspire to victory an army of thousands. If one concerned with ordinary gain can create such an effect, how much more will be produced by one who cares for greater things!

-Chuang-tse

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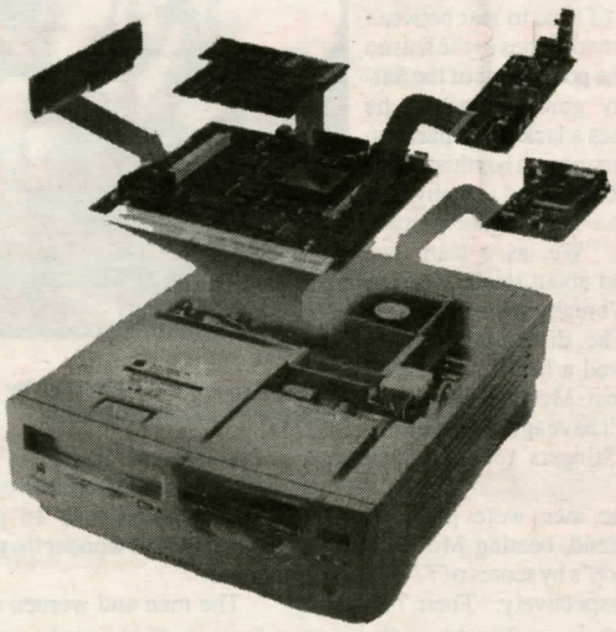

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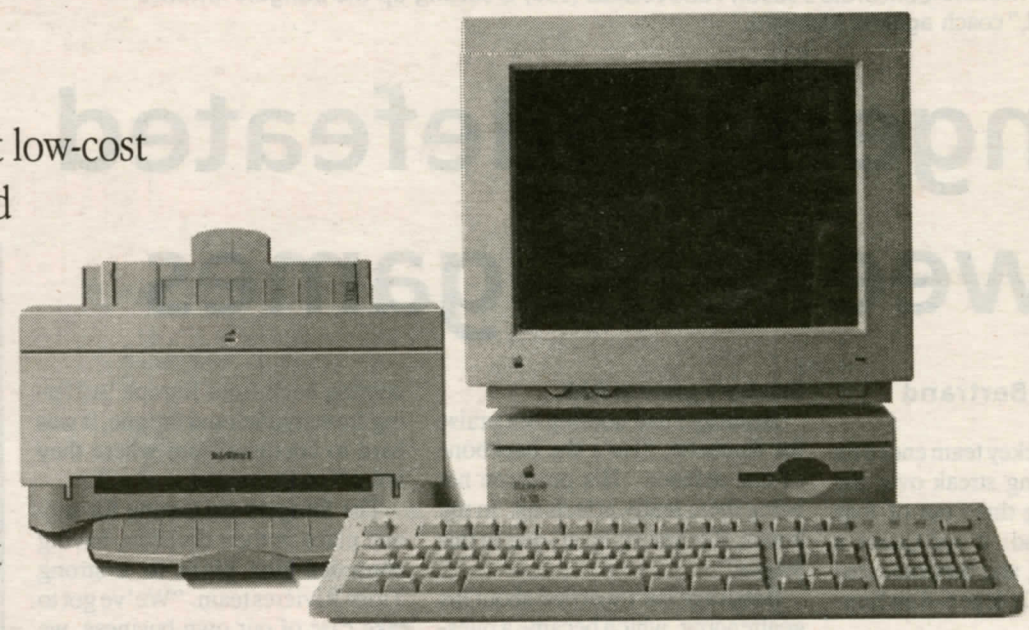

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